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One is not kind for the sake of a reward. One is not religious to find a special place for oneself in heaven. These thoughts are the calculations of business men, not men who are the wiser in living for their thinking. One seeks the truth. Then god and wisdom and love {<sup>come</sup> are of  
{ themselves. are given  
{ unto one.



We give money to the poor because it is felt a duty, <sup>or else</sup> a  
<sup>we give as a</sup> self-protection for our possessions, <sup>but in no case do we give</sup> ~~not because it comes~~  
<sup>because we have to do so much violence</sup> inevitably as a feeling of pleasure. We <sup>also</sup> keep civilization  
going, <sup>by</sup> we keep <sup>it</sup> just clean enough as we might clean a  
room by killing things, by exterminating things after we  
have made enough dirt. <sup>rubbish. which is to say we</sup> ~~But we are keeping~~ civilization  
going in the thought of keeping ourselves sheltered and  
protected, and for no other reason. And it will be for  
no other reason so long as we rule not to lift but to put  
down.

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*We also go to church, + Sunday school, + prayer meetings.*

*But* The fact that one comes from a prayer meeting is no guarantee that nothing will happen to one. Christ's whole life was not a prayer - meeting but a prayer, a real prayer, and he was crucified by the ignorant element of human nature.

We just cannot have mercenary attitudes about our good behavior. My good behavior is for my development and only when it is development can it be of good, consistent good, to others.

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On doing a noble deed.

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Let us see: what is a kind or noble act? It is not easy to accomplish such a deed for usually, when one desires to be kind or noble, there is a motive hidden within the consciousness which seeks a reward. And this must negate the deed.

One may have the flush within him of nobility at these occasions but this indicates that one was bargaining for just this feeling of gratification in which the face of a beneficiary is ~~seught~~ examined for gratitude.

~~And thereby cannot~~  
Nor can one be kind or noble for the sake of kindness or nobility. These terms are only abstractions to which it is impossible to be loyal for long.

~~And there is~~  
True nobility and kindness spring from awareness of one's kinship to all other people and to all other existences. But let us meditate upon this. Are we not all one, knit into solidarity? Are not differences and distinctions the product of ignorance? ~~The answer~~ <sup>and this feeling</sup> becomes apparaent as we dwell upon our true natures.

Only then and in due time does true kindness and nobility become <sup>and without any need to hold them as marks</sup> inevitable; then and only then does the spring of natural human <sup>goodness</sup> kindness flow freely.

If the answer to our investigation is that we are not one, then division and dissenstion must continue to flourish.

One is not kind or noble then, ~~like~~ <sup>about myself</sup> for the sake of a reward. One knows the truth, whereupon kindness and nobility become inevitable.

used  
Book on  
Intelligence

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To think that just any mind can judge the highest utility is preposterous. The usual mind will only drag the idea of highest into the mud instead of keeping it on the mount where it belongs, <sup>and</sup> <sup>about</sup> where it can <sup>only</sup> function as highest. But when that highest is tainted by the ignorant, <sup>conception</sup> it becomes a commonplace ignorant function.



Experience.  
Suffering.

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Sufferings will come anyway. But the question is: do we profit from them? That is the important thing.

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Where there is no learning, suffering comes again and so suffering, where there are no learners, can never be a teacher. And to wait to teach a person to learn from suffering until he suffers, will not teach him either because when he does suffer, he cannot pay attention to learning, being too occupied with his sufferings.

So then it is before a person suffers that he can be taught to learn from and overcome his sufferings when he does suffer. But it is late to teach a man philosophy when his neck is held by the guillotine.

(That is why people ~~don't~~ learn from suffering to prepare themselves in advance of suffering, that is to say, to exercise true caution in its prevention and to exercise understanding while going through it.

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To understand the meaning of suffering, we must also understand the meaning of pleasure. Both pleasure and suffering, <sup>are in effect</sup> ~~as we~~ <sup>indistinguishable</sup> understand them, ~~are very unreal to man, the being,~~ because the pursuit of one is, in reaction, the other. But in the pursuit of neither, a man is sure to go through life with a maximum of learning while <sup>those</sup> others, of a mind constantly bent on pleasure, <sup>as he knows</sup> will acquire much of that - and its opposite. <sup>however, they</sup> But of learning <sup>he</sup> will not get much.

Yet it is all the same energy differently employed. That which produces <sup>the alternations of pleasure</sup> ~~energy produces~~ pain, <sup>and also</sup> ~~and also~~ neither pleasure and pain but rest from these.

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The human form is an edifice in which live his nature's spirits. These must be tamed and outlived before he may fully awaken from the dream-sleep which is his true death.

It is a gradual process of self-beholding. But the more he



P 204

What is life as suffering or learning and what is life as purpose into which suffering enters and is justified by learning? But when the consciousness doesn't go beyond self-indulgence, it cannot realize purpose (though it can suffer and <sup>through its suffering, learn to control its own</sup> it may learn).

Life can only suffer or learn; life can never discover purpose or fail in this its primary purpose, and in every case suffering will enter, in or out of making us aware of its presence, even if it does not immediately succeed in inducing us to obey. In the case having no justification but only prolongation.



P. 29: "Pragmatism" William James

<sup>while it is true that he such encountered</sup>  
~~It is true, as Professor Royce, writes that "the very presence of~~  
~~ill~~ <sup>are</sup> in the temporal order ~~is the condition of the perfection of the~~  
<sup>absolute</sup> ~~eternal order"~~ <sup>this gives no cause to condemn the Absolute. Evil,</sup> but ~~this ill~~ must not remain, it being merely a condition  
<sup>from</sup> which results ~~in~~ relative existence. <sup>Until the existence reaches</sup> and must remain "eternally" until  
the absolute existence <sup>is reached</sup>. <sup>So that suffering is</sup> ~~So that suffering is~~ part of the  
<sup>but only</sup> eternal order <sup>whatever</sup> because everything <sup>which</sup> is not of the fitness of permanent  
truth is subject to the laws of temporariness in which everything <sup>is</sup>  
growth and decay.

Not every man with the title of doctor is a doctor nor are <sup>all</sup> ~~most~~ idealists,  
~~realistically speaking,~~ idealists. But let us not impugn all idealists  
as <sup>overpaid theorists</sup> ~~"guileless, thoroughf thinkers"~~ for that is where the clumsy mind  
comes into play which confounds everything because it <sup>applies</sup> ~~only takes the~~  
name, <sup>they</sup> whether or not <sup>it</sup> fits the <sup>named</sup> ~~bearer~~. ~~Now~~ The real idealist minimizes  
~~nothing,~~ does not deal with shades in contrast to "those who live and  
feel and know truth." The trouble is that everyone who has an idiosyn-  
cracy is considered an idealist - if he is not calling himself one -  
which merely shows the flatness of mind which styles itself "thinker."

It is true <sup>that</sup> ~~"The Absolute is the richer for every discord and for all~~  
the discord which it embraces" ~~as F.H. Bradley says~~ because for every  
~~sorrow there is the tendency to question, no matter how faint and~~  
clumsily, to find permanent escape which leads to the Absolute for it is  
only there where peace is found.

It then has a tendency to enrich which naturally, since one lifts not  
a finger without affecting the stars, must also affect everything in the  
universe. Accordingly, it is never the thing which affects but the  
outgrowth of anything. Because the ~~happening~~ itself has happened in the  
past, which past in effect is future.



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This does not mean that suffering is to be encouraged but it must be seen as inevitable under certain ~~circumstances~~ conditions when it is evoked. Suffering, in itself, causes no growth. It is how much each one benefits, whether consciously or unconsciously. The more intelligent they are, the more people will benefit from what they do. The greatly intelligent benefit greatly from everything.

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All that the mind really profits from <sup>an experience</sup> knowledge, profits the development of the person; the rest is mere swill. Unconsciously ~~though consciously we know it not, what~~ we always seek a full liberation from the finite quality of our thinking. This desire is unconscious in us; what we are conscious of is that we have desires <sup>and</sup> that that these must be satisfied. But were the psyche to become a known territory, ~~superstrophy of will, emotion, and thought~~ with its outlines constantly before us, we would know the essential drive running through all our desires, which are ~~we would then know them to be marvellously diverse searches~~ actually the search for the one essential desire of man - <sup>fulfillment</sup> completion. What you and I really want is <sup>an</sup> ultimate completion. ~~we, being men, desire that~~ the permanence of completion for which all men struggle. ~~Were it not for this fundamental wish~~ Otherwise <sup>1</sup> we would not have any desires. We would then be god in completion for <sup>he as he experienced as</sup> god is <sup>1</sup> perfect completion <sup>though</sup> but not in the egocentric meaning of the incomplete understanding.

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p. 153:Weber.

P. 212.

God in completion is but our thoughts in completion. When we deal with our thoughts, we deal with our gods. When we speak about serving this or that god, we speak about serving this or that mind and mind development in ourselves. Our thoughts are our gods. They are the personifications of what is beyond the human person - God who is the completeness of mind or consciousness. Our gods do not dwell upon Olympus or in Heaven unless our thoughts dwell upon Olympus or in Heaven. And how they dwell there, so our selves dwell in relation to God. God may be perceived as the perceiving is perfect or complete. <sup>everyone</sup> everyone has God in his belief or unbelief. (Since there is only one God) ~~one truth, I can only belief or disbelieve in that God or truth.~~



P. 212.

Disbelief and belief are results of <sup>the</sup> development and its experience. ~~on the way to truth.~~ Both believing and believing are phases of believing. ~~of acquainting ourselves with~~ <sup>the</sup> one god. In other words, non-believing is a form of believing. ~~It is a way-station of believing or, we may say, a form of experience which, like all believing,~~ believes in imitation of <sup>sensitivity, its</sup> perception. As impossible and possible are but phases of one actuality, so belief and non-belief are alternating phases of what ultimately is truth.



P. 213.

Soundness of truth in science, in religion, philosophy, or art and in <sup>all other</sup> every pursuit, does not depend upon belief or disbelief <sup>or for as they</sup> (which are) only attitudes trying to grasp at understanding, at truth, even though the hands which grasp are clawed. <sup>though</sup> Soundness of truth comes with the experience of wanting it, <sup>the wanting is not the actual experience of it. truth</sup>

By wanting  
truth and beauty and  
good and secondary,

starting over

<sup>element</sup> ~~But~~ by wanting science and philosophy and religion, <sup>and economy</sup> and by building great factories of science and palaces of religion and philosophy and politics all dedicated to peace does not mean that one gets soundness of truth. For though science and the rest are truth and are meant to bring peace, their ignorant application is also truth. Which brings to us no peace with the same force with which we have dedicated our science and philosophy and religion to peace. The truth razes, wrecks, and tears down according to the intelligence by which it is realized. And though as scientists or as empiricist philosophers we might say that we are not interested in dedication, every knowledge is a dedication. To know or to dedicate is the same thing.

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The battle for peace is the battle for insight. All else comes to slaughter and the recurrence of slaughter. The difficulty is not in talking about truth but in wanting it.



P. 216

But though human nature is the vessel for growth, it has yet to accomplish the growth, to become fully grown which is its essential fulfillment. <sup>And so,</sup> Due to the inability of the mind to grasp the direct approach to itself, an indirect approach was therefore instituted. <sup>The forces of</sup> ~~We personify everything in our psychological life~~ <sup>we personify</sup> because the infinite personification, so to speak, cannot be grasped by the as yet unsteady young mind. <sup>and</sup> When we speak of the infinite personification, it is a personification, true enough, but again it is impersonified, all-embracing, and universal.



When we speak of instinctive god-knowledge, we are alluding not to the beneficent or evil spirits of mythology, but to psychological states in man ~~which are~~ symbolized by a god and devil having material form and attributes.

P. 217  
All symbolization of deity represents in our psyche the light, the strength, the heroism that is free from the weight of imperfections. We long to escape pain, suffering, and all imprisonments. We would see significance in life and get completeness of satisfaction from being alive. ~~And this purpose lies~~ <sup>lies this purpose</sup> Behind all our conceptions of divinity.

Likewise with our superstitious inventions built around <sup>or Ahuman</sup> Satan, ~~which is~~ the personification of our attitudes to ignorance and evil. <sup>this</sup> And though we know it but vaguely, if at all, ignorance and its accompanying travails have really rise in ourselves, in our psychological life and its struggles for perfect balance in all-perfect or absolute consciousness.



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God and devil are, in this view, personifications of the polarity existing in us between intelligence and ignorance, or, on may say, between absolute and relative reason, and, again, between the all-conscious in us and our relative perception of it. The more we live in and for the sensuous intelligence, the more we require objectifications that will convey to us some idea of our inner states. So because man cannot readily enough grasp the intangible conflicts and ~~conciliations~~<sup>struggles</sup> of his subjective life, prophets and priests fashioned ideas into god-images and personalities. ~~so as~~<sup>these were</sup> ~~indirectly~~<sup>intended</sup> to convey to him ~~the scope~~<sup>though indirectly</sup> and direction of his psychological life. ~~It was intended that~~<sup>what meant to</sup> These symbols of his subjective actions and potencies should be used as <sup>ritualary</sup> guides to a less brutal behavior and, gradually, to self-understanding and control over himself.



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Thus the picture of a Christ stands for every good integrity and profound insight into the psychological nature, that is, into the deepest consciousness. And Judas in in the Devil's power because he is in the power of ignorance, of vanity, of jealousy. Ignorant thinking has its tremendous shattering reactions upon the mind which can easily lead to suicide after wrongs are committed and suffering inflicted upon others. The reactions are too great to be withstood so that one has to take one's life when one can no longer stand the furious pain of remorse.



In connection with story from Dale Carnegie about the man who 'forgave' his critic and thereby obtained a job.

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The picture of Christ stand also for forgiveness which is to teach ignorance.

Not to forgive it is not to teach it.

Christ was not a mere critic. He was a teacher, a world teacher and not just a pedagogue con-

fineditothis classroom. He was a teaching

cosmos, not a mere teaching pygmy in it.

He knew that not a dole but cure is what ignorance needs. *is not a dole but a cure.*

" Or, take the example, 'turn the other cheek': This command is unconditional and does not question the source of the other's authority to strike. Except for a saint it is an ethic of indignity. This is it: one must be saintly in everything; at least in intention, one must live like Jesus, the apostles, St. Francis, and their like. Then this ethic makes sense and expresses a kind of dignity; otherwise it does not. For if it is said, in line with the with the acosmic ethic of love, 'Resist not him that is evil with force,' for the politician the reverse proposition holds, 'thou shalt resist evil by force,' or else you are <sup>p119</sup> responsible for the evil winning out. He who wishes to follow the ethic of the gospel should abstain from strikes, for strikes mean compulsion; he may join the company unions. Above all, the ethic of the gospel does not wish to teach that civil war is the only legitimate war. (p. 120 -119) Weber: Politics as a Vocation. In Book: From Max Weber: Essays in Sociology. 1947, London, Kegan, Paul, Trench, Trubner and Co., Ltd. <sup>p120</sup>



It speaks of  
perfection  
of human  
nature.

P. 221

Every great thought expresses the reality of the kingdom within the self. Through all my desires, what I am really seeking is not me, the temporal individual, but me, the ultimate individual. I am seeking the all, the reality of the kingdom which is myself or, more correctly, <sup>to which I belong</sup> ~~which is me~~. In other words, it is dangerous to the ego which is usually tipsy with self-importance to say, "I am the ultimate". It is much safer to say, "The ultimate is me and I belong to it."

Put in Page - 1 a b -



to a personal god  
It helps often to pray for strength, for understanding, for wisdom, of course, But ~~of course~~ what we pray for is the intelligence to overcome the weaker elements of intelligence in us whose cumulative ~~which~~ effects. intensify our conflicts, ~~by their cumulative effects~~. A falling snowflake does not kill but an avalanche will. Usually we ignore the snowflakes in us - our smaller ideals and actions - until they have become almost unmanageable. We ignore them because our minds are so filled with unessentials accumulated over the years of our formal schooling. Although we may ~~possess~~ acquire a great deal of commercially profitable information, we are ~~left~~ woefully deficient looking in psychological maturity. Before we know it, life we are left bemoaning the fact that has run through our hands, and our desires have really remained unfulfilled.

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There are many ways of escaping the consequences of bondage, whether to joy or sorrow, ~~through~~ <sup>through diversion.</sup> ~~diversion.~~ We can lessen the painful reactions of our ignorant behavior. But escapism can only protract without curing the issue of clarifying and solving that behavior which entail, in turn, change in one's nature. And by change is meant that the norm of behavior <sup>rises from</sup> ~~becomes manlike~~ and not beastly, ~~so manlike~~



What we should ~~therefore~~ pray for, and whether the God to whom our prayer is addressed is conceived to be personal or impersonal, is not the granting of temporary boons but what lies beyond all <sup>our</sup> desires for such, namely the desire for ultimate liberation from all bonds. A bond, though it provides joy, ends in leashing one to the object connected with it, and so we cannot help but seek freedom even from the bondage of <sup>understand</sup> joy. ~~Of course, no argument is needed to demonstrate that man is perpetually driven to seek~~ <sup>which ends in</sup> ~~escape from~~ bondage to suffering.

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What is perfect completion must also be perfect utility. 2.3  
though

The more man takes on the behavior of the beast, the more complex becomes his behavior. While this seems an inversion from the normal normal evolutionary sense of simple as applied to the lower orders and complex as related to the higher, it becomes less paradoxical as <sup>we</sup> it is grasped that everything gravitates towards perfection, so that <sup>according</sup> ~~man~~ is then a progression from complex to simple in the sense that everything <sup>is</sup> becomes more complex the further removed it is from it.

We have to have a standard so we erroneously measure from the standard of human attainment in evolution. (But) if there <sup>be</sup> a standard at all, it can only be that of perfection and it is from this that greater or lesser levels of complexity can be derived. And every relative measurement is derived from that down to the least evolved in the scale of evolution.

The less perception, the more complex an organism since it is only complex in relation to perfection which in the real sense determines man's evaluation of himself in relation to the lesser evolved that, in turn, gives a wrong conception of complexity.

So the less that perfection is realized, the more complex a state becomes relative to perfection. The less understanding of things, the more complex they are and the more understanding, the less complex they become but always in relation to perfection, not man's standard of perfection nor the animal's.